as the God of Immanence, whose spirit is inwoven through
the whole complex of creation, so as to comprise the far-off
nebulae and the near flower. He, the God of Transcendence,
to whom the star is the other self of the flower, their respective
light and aroma being but modulations of His Beauty, now
radiant, now again fragrant, even He, the God of Trans-
cendence, comes closer and closer to us in life and experience.
For, while He baffles the imagination that would grasp
Him, He reveals Himself readily to the heart that loves
Him. He, as the God of the *bhakta,* is in the heart; but it
is not that He is not outside the heart as well. The light of
the sun is in the dew-drop; but it is outside also. The
breath of the mother is in the lullaby. But it is not ex-
hausted in the lullaby. The sweet smile of the friend is
in the greeting of his love ; but it does not end with it. Thus,
He, the Infinite God, the God of Transcendence, is also the
•God of Immanence, manifesting Himself in and through
•creation, yet ever remaining inexhaustible. He, as the
God of Transcendence, is for our contemplation and com-
munion ; and He, as the God of Immanence, is for our love
and devotion. In other words. God's Transcendence and

Immanence are complements to each other. He, as the God of Transcendence—God in His essence, is *Eternal Bliss.* He, as the God of Immanence—God in His expression, is *Eternal Benevolence.* Man, His child, is the partner of both *Bliss* and *Benevolence.* He, as the God of Transcendence, is the Eternal, [cc] *I am."* He, as the God of Immanence, is the Eternal [ct] *I am thine."* He, as the God of Transcendence, is self-abiding; He, as the God of Immanence, is *self-donating.* His Transcendence merges into Immanence and becomes *Revelation.* His Immanence resumes into Transcendence and becomes *Realisation.* The devotee reaches Him in Immanence; He resumes him in Transcendence. Thus Transcendence and Immanence are two aspects of one and the same Deity.